

in connection with the Establishment, to meet in 1843, those who were faithful to the principles of the Church of Scotland, as embodied in the Westminster Standards, as recognised also and ratified by the Revolution Settlement, and in the Treaty of Union with England, left upon the table of the General Assembly of the Establishment as it was now to be upheld, a Protest, which those who remained behind said must be answered, but to which they have never yet been able to give an answer; and, renouncing the benefits of an Establishment which could not now be enjoyed but on such conditions as involved unfaithfulness to the great Head of the Church, they carried with them the principles of the Church of Scotland, and took up the position in which they now stand before the world, as the Free Protestant Church of Scotland.

The step which they thus took, in obedience to the dictates of conscience, and at such sacrifice of worldly interest, has commanded the admiration of the world. The influence of the example is operating extensively for good; and in the vales of Switzerland, and on the plains of France, changes in which we may see the workings of this very event are now in progress, which augur most favourably for the diffusion of pure and undefiled religion throughout the earth. In the body thus presented as the Free Church of Scotland, we recognize the Church of our Fathers. We not only honour them as men who have made great sacrifices for conscience sake, we not only feel grateful to them for the generous assistance which they have rendered to us, notwithstanding the difficulties with which they themselves have to struggle, but we sympathize with them as maintaining, and suffering for, principles which are dear to our hearts, as being the principles of God's word; and we cordially join with them in the testimony which they have lifted up for the truth.

Reverend and Dear Brethren, you decline to join with us in this testimony. You are willing, indeed, to allow us to hold our peculiar views on this subject. You will bear with us, in what possibly you may regard as our "prejudices" in favour of the Free Church of Scotland; but you do not join in her testimony. To must be evident that a Union with you in these circumstances, would involve a dereliction of principle on our part. Being allowed, in the proposed united Church, to hold our views in reference to the Free Church of Scotland merely as individuals, is essentially different from the position which we at present occupy as a Church holding up the same banner. By that banner of truth we must abide; and although in doing so we are not to enjoy the benefit of your countenance, yet, as a church united amongst ourselves, it becomes us to remember the words of the Apostle, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."

2. While a union with you on the proposed terms would alter our present relation-ship, as a church, with the Free Church of Scotland, in which relationship we feel that we occupy at once a post of duty and a position of honour, it would bring us also into a different relationship with the existing Establishment of Scotland, against which she has entered her Protest. In that Protest we most cordially join. We hold that body, not only to have been, in a particular act which may never again be committed; but to be now, in the very terms on which she is deriving the benefits of the Establishment, unfaithful to Him whom she acknowledges as her Head, and a betrayer of the privileges of Christ's people committed to her care. The existing ecclesiastical Establishment of Scotland has submitted to the encroachments of the civil courts, it has consented to regulate its proceedings in spiritual things not by what Christ says in his word, but according to the commandments of the civil magistrate; and it stands out confessedly in the character of a mere creature of the state. Not only can we not recognise in such a body the Church of our fathers, but we cannot hold ministerial intercourse with it. You, however, do not view it in the same light. Some of you even speak of it as

greatly improved by the passing of what is called Lord Aberdeen's Act—an enactment by which for the first time, it has been made illegal for a court in the Establishment to set aside a presbyter in deference to the will of the people. A readiness has been expressed to receive those who hold by that Establishment into your pulpits, and a desire even to have them united with you in one body. A union with you in these circumstances would be a nullifying of our Protest. To that Protest we must adhere, and although adherence to it must prevent us from uniting with you, we have still to remember with respect to ourselves, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."

3. The United Presbyterian Church in Scotland, which was formed lately by the union of the United Secession and the Relief Churches, is now regarded by you as your parent Church. We have no wish to refer unnecessarily to that body, but, since union with you would involve us in communion with them, we must state in all plainness that this forms another obstacle which we cannot overcome, to the contemplated union.

The United Secession was itself formed by the union of two bodies who had embraced what has been called the New Light with regard to the duties of the civil magistrate—which duties every church is bound to proclaim—and, influenced by these views, they did not receive the entire doctrine of the Confession of Faith, their subscription of it being with a qualification. Nor can we regard that body as having been entitled to our confidence for soundness in the faith with regard to fundamental doctrines of the gospel. It is but lately that a very grave charge was brought against two of their Theological Professors of teaching heretical doctrine to their students. One of these Professors having been removed by death, the charge was tabled against the other in the form of a Libel. We say nothing with regard to the truth of the charge, but we cannot shut our eyes to the fact that the United Secession Synod declared that the charge was groundless, without ever coming to a finding upon the relevancy of the Libel—a step which was necessary in order to do justice to the case, and without which the public could have no opportunity of knowing the principles of those by whom the case was tried—of knowing what they would hold as sound or unsound, in reference to the doctrine of the Atonement. Confidence in the soundness of the body, which had been impaired by a transaction such as this, was still further weakened by the publication and industrious circulation, by influential persons in that communion, of works which no one who holds by the Westminster Confession of Faith can regard as sound.

If we look again to the Relief, with whom the United Secession are now associated, we find them agreeing with that body, but differing from us in refusing to subscribe the Confession of Faith without qualification; at the same time also that their doctrine with respect to open communion is what we cannot concur in. While with those bodies, therefore, in their separate position we could not have entered into communion, the principles on which they lately united are such as still farther to add to the obstacle. They professed to unite, but allow each other to hold their distinctive views, so that it is not easy to know what are the principles of the United Presbyterian Church, and the difficulty is still farther increased by intimations which were openly given in the progress to the union that farther changes in their standards were contemplated.

Reverend and very dear Brethren, we must hold fast that "form of sound words" which we have received. This we could not do were we in consequence of uniting with you, to stand in the same relation to the United Presbyterian Church as we occupy at present with the Free Church of Scotland. We cling therefore to the standards which we love; and, blessing God for the light which we have obtained, would remember the words of the Apostle, "Nevertheless whereto we have al-

ready attained, let us walk by the same rule, let us mind the same thing."

Reverend and very dear Brethren, farewell and may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

We are yours faithfully in the Lord,

The Brethren of the Synod of the Free Church of Nova Scotia, now convened.  
Signed in our name, and by our authority, by  
ANDREW KING, Moderator  
At Halifax, July 3rd, 1849.

## CHINA.

REV. W. C. BURNS, TO THE CONVENER.

"At Shao-Pat-Huang, for Eighteen Villages, Feb. 26th, 1849.

"MY DEAR FRIEND.—My last letter would prepare you now to hear that I have received your letter of December, on the continent of China, and that I now write in the side room of a Chinese school, at a place, distant, I suppose, from forty to fifty Chinese miles from Hong-Kong. I left Hong-Kong on Wednesday, the 7th, with two Chinese assistants and a servant, having no other plan than that of crossing to the continent, and going about among the people, as the Lord should open the way, distributing the Scriptures, tracts, &c., and making known also, orally, as far as possible, the Gospel of the Son of God. I did not change any part of my dress, but determined, from the first, if it was consistent with my health, to eat along with my companions, that I might avoid the trouble consequent on following another mode. We crossed to Coe-loon and spent one day there, in going among the people, but my companions had taken me to lodge in a school-house, rented for a year past by the London Missionary Society; and the authorities ascertaining that a foreigner was lodged there, complained to the landlord, and next day, when just returned from an interesting excursion to some neighbouring haunts, two of the London Society's missionaries came over, and, as I could find no other place to lodge, I went back with them to the Chinese Hospital. Next day (Friday) I sailed again for mainland, landing at the nearest point, and spending the day in going about among the people, who received us very cordially. We lodged that night in a common Chinese mat-shed—on Saturday went by water to Teen-Wan, or Shallow-bay, a village containing, with its adjacent hamlets, probably from 1,000 to 2,000 inhabitants. They were very friendly, and we remained among them four days, preaching the word, and distributing tracts. The only drawback to my freedom here was, that most of the people spoke a dialect different from the one that I have been studying. On Wednesday the 14th, we crossed a high ridge of hills, and descended into the valley of Pat-Huang, for Eight Villages, containing a population of several thousands. Here we remained until Tuesday, the 20th, enjoying full liberty in going about among the people, and encouraged by the readiness, and in some cases by the earnestness, with which these villagers listened to the Word of life. On Tuesday, the 20th, we removed to the populous village of Com-Teen, where we found many hearers, and next day came to the place where we now are. We have had here much encouragement as yet, but I find that to-day I must leave the lodging I am now in, and I do not know where next I may be placed. The population here is large, and as this is the seat of a market held nearly every third day, it is an excellent centre of operations, but the people are afraid to lodge a foreigner—on the one hand, from the constant fear of an attack from robbers, and, on the other, because they are in constant apprehension of war with England (to-day they are reporting that it has begun at Canton), and, in case of war, they say that the